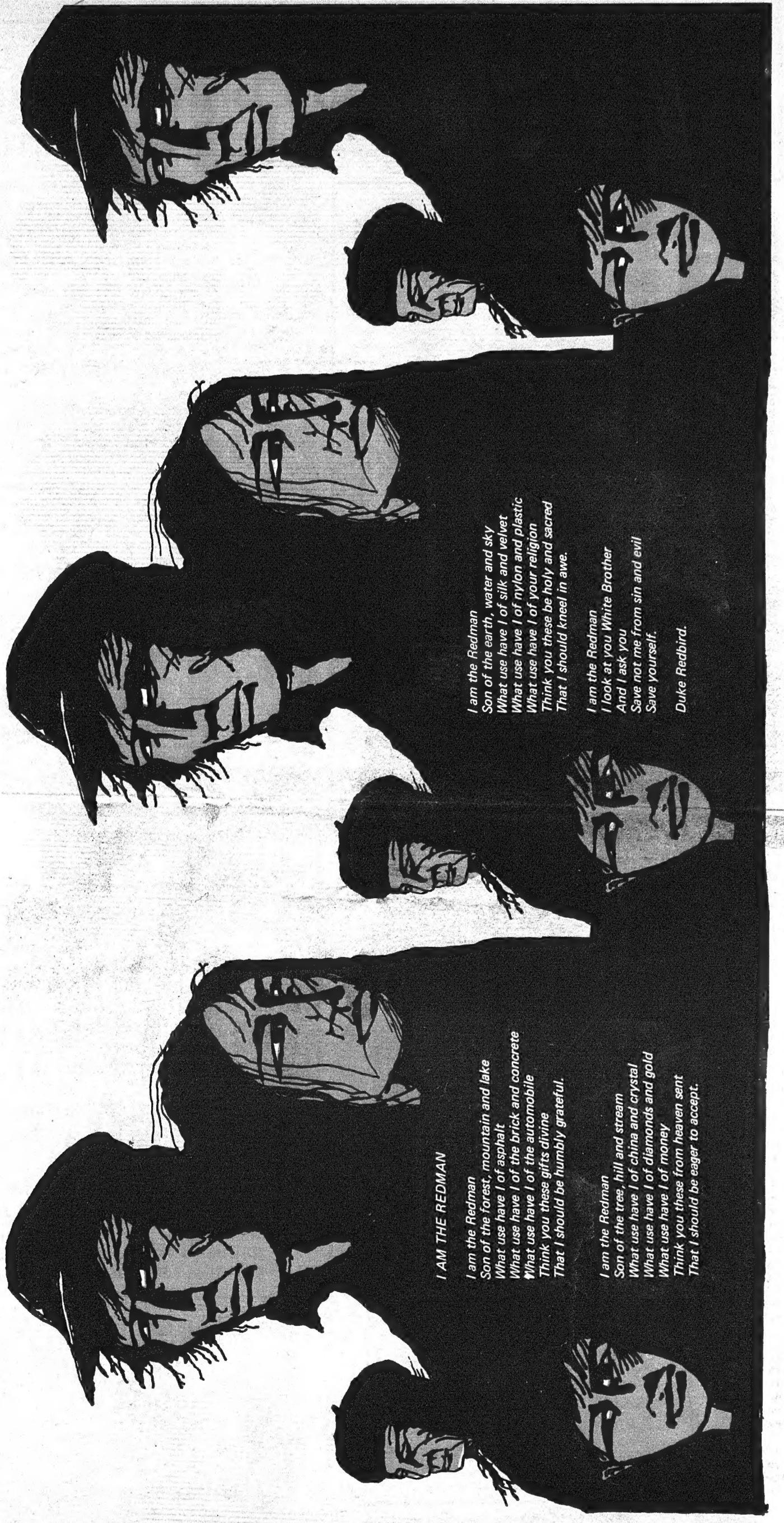


Casserole

a supplement of the gateway October 29, 1971



I AM THE REDMAN

I am the Redman
Son of the forest, mountain and lake
What use have I of asphalt
What use have I of the brick and concrete
What use have I of the automobile
Think you these gifts divine
That I should be humbly grateful.

I am the Redman
Son of the tree, hill and stream
What use have I of china and crystal
What use have I of diamonds and gold
What use have I of money
Think you these from heaven sent
That I should be eager to accept.

I am the Redman
Son of the earth, water and sky
What use have I of silk and velvet
What use have I of nylon and plastic
What use have I of your religion
Think you these be holy and sacred
That I should kneel in awe.

I am the Redman
I look at you White Brother
And I ask you
Save not me from sin and evil
Save yourself.
Duke Redbird.

"Why didn't you bring porridge?"

...the teacher asked...



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"I am an old man," he haltingly began, "and I do not speak very good English. I was not lucky like you and never had a chance to get a very good education. I want to tell you why the Indians of the Cold Lake band began their boycott."

Chief Ralph Blackman of the Cold Lake Reserve was speaking at a teach-in on Indian affairs last Thursday in the Students' Union Building at the U of A. About 100 Indians from north-eastern Alberta attended the meeting at which Indian speakers attempted to make the public aware of the reasons for the school boycott. In his speech, Chief Blackman mirrored the sadness and disillusionment of his people who for nearly a century have been treated to empty promises and little else by the federal department of Indian Affairs. He said drastic measures were needed and a school boycott seemed the most effective way of focusing government attention on Indian problems.

are the rule in Alberta rather than the exception. "No white person can imagine the living conditions that we are expected to live under," said Chief Youngchief.



Most people in the area, myself included, have accepted the living conditions of people on the reserves as a fact of life. We don't like to think that conditions on the reserves are as bad as they are made out to be—it might disturb our complacent attitude that everything is fine. We never sat down and thought that we could do anything like listening when the Indians spoke of these conditions.

The school I went to had very few Indian students. Usually they had all dropped out by Junior High. In those days, teachers failed a lot of the students until they simply quit in discouragement when old enough. Today they are sent to "opportunity classes" for slow learners whether that is their problem or not.

My first realization that perhaps Indian children didn't have it quite as



"The question of living conditions on the reserves, as much as that of education, enters into the picture of the boycott," said Chief Gordon Youngchief of the Kehewin Reserve. And the conditions of these reserves

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... Anyone can afford porridge."

good as the rest of us came in Grade Four. One boy had missed school for several days. When he returned to school our teacher asked for an explanation. "We had no food and there was nothing for my school lunch," he replied.

"Why didn't you bring porridge? Anyone can afford porridge," the teacher asked. Naturally that got a big laugh from the class at the expense of that little boy.

Education and living conditions are very important but they are not really the issue as one member of the audience at the Indian Forum pointed out. They are simply manifestations of

the basic issue. The Indians are fighting to shake off the paternalistic attitude of the Indian Affairs department that has persisted for a century. Indians are fighting for their right to determine for



themselves and their children how they want to live. This includes deciding whether school integration, if desired and if so, at what rate it will proceed.

This matter has now moved into the

political arena. Indian Affairs Minister Jean Chretien has told the Indians that "even if you hold your children out of school for one year I will not budge." To this the Indian parents have replied, "If we have to wait a year or two we will not give in." If either side now backs down it will mean losing face which neither side wants to happen. The minister has announced that he will not discuss anything until the boycott is over. The Indians will not stop the boycott until the minister agrees to talk to them in Alberta. But in the middle of this debate are Indian students. Don't they matter more than petty politics.

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Indian children deserve better treatment

Parents determined to achieve much needed reform

COLD LAKE--The parents of the Cold Lake reserve have been keeping 200 children from attending school since September 13th, while demanding a new school on the reserve. They want better roads, a healthy water supply and a new modern school. They say the government has been more interested in phasing out the school in the reserve than in improving roads.

On the Cold Lake reserve 170 children attend classes up to grade six in six classrooms. Children attending higher grades are transported by bus to the towns of Cold Lake, St. Paul, Bonnyville and Grande Centre.

Parents from the Kehewin reserve began their strike on September 14th, by pulling out 170 children from school. They want a grades 1-3 classroom and improved facilities on the reserve. The children have been attending a 22 year-old building for kindergarten. The rest are attending schools in the surrounding towns.

Mrs. Theresa Gadewa, Chairman of the Kehewin School Committee described the children's situation this way, "They feel out of place because they can not compete with the white kids and the sad part is they drop-out."

At a meeting Friday, September 17th, on the Cold Lake reserve the Cold Lake and Kehewin Bands were promised solid support from five Indian chiefs who said they would go back to their band councils to discuss and seek consent to pull their children out of schools. Harold Cardinal, President of the Indian Association of Alberta also gave his full support of the actions taken by the Indian parents.

A telegram had been sent to Ottawa

and Ottawa's response urged the parents to send the children back to school so as not to "jeopardize the children's progress" while a "proper investigation" would be carried out. Referring to the telegram, Mr. Cardinal remarked, "With the present 90% drop-out rate, there is no education for Indian children--this action is not jeopardizing the children's education."

Present at Friday's meeting were representatives from the St. Paul and Alberta Regional offices of the Indian Affairs Department. Mr. Bill Thomas, Regional Superintendent of Alberta for Indian Affairs Department, was in full agreement with the proposals but said it was up to Ottawa to take the final steps.

"The fact is I have not received any commitment whatsoever from Ottawa. I recognize what we have in Indian Affairs is not satisfactory, not even standard... I will work with you."

When asked for comment, Mr. Walter King, Acting Superintendent of Education for the Saddle Lake-Athabasca district, said, "Indian people... are bringing their needs to the attention of district, regional and Ottawa officials in the most forceful way they can and I trust that their pleas will be given careful attention and consideration by all concerned."

The 200 parents present, from the Cold Lake, Frog Lake, Beaver Lake, Saddle Lake and Kehewin reserves courteously dismissed the representatives as ineffective, and will not settle for anything less than a personal commitment from Mr. Chretien, Minister of Indian Affairs and Northern Development. A telegram is to be sent to Mr. Chretien, asking him

to discuss the problems of the Indians. A "24 hour, seven-day-a-week consultation with the St. Paul and Indian Affairs department at the C.N. Towers building" will take place in two weeks if no word is received from the minister.

The proposals exposed numerous problems which parents and the children face, and some of which are: children have to walk about half-a-mile to catch the school bus (during the winter some have frozen their hands), unhealthy water supply (at Cold Lake reserve their water comes from a grimy slough with a pog pasture feeding into it), inadequate housing and poor heating systems and obsolete schools.

Mr. Horace Gladstone, District Superintendent of Saddle Lake Athabasca regions, informed that furnaces will be placed in Kehewin homes, roads will be built at Frog Lake, and that monies available for road construction at Cold Lake and Kehewin reserves, and cisterns are being considered to supply good water.

Mr. Harold Cardinal commended the representatives, "I think Mr. Thomas, Mr. King and Mr. Gladstone have attempted to bring to Ottawa the needs of the Indians."

Near the closing of the meeting, people clapped enthusiastically as parent after parent angrily advocated continual protesting. Chief Ralph Blackman of the Cold Lake reserve concluded, "The strike must go on... you people help us keep the strike. I think this is the only way to make Ottawa listen to our pleas. We've started, let's not quit. Let's get a firm answer."

... When the Indians killed the white man, well, it's a massacre, but the other way around, it's a victory.

The Indian's a savage, not hero, he's no person in a book. He's nothing!

Elsewhere, another 70 children were withheld from school on the Alexander Indian reserve, 35 miles northwest of Edmonton at the beginning of September. These parents were angry because Indian Affairs Department had promised a playground, which was not completed at the beginning of the school term.

The playground is now completed, however, the children will be removed again if Indian Affairs Department does not have a steel fence put up around the school by the end of September.

Also at the beginning of September, parents from the Heart Lake reserve and Metis parents from Imperial Mills withheld their children from school, protesting against the 30 miles one-way the children must travel to go to Lac La Biche School.

The parents from the Heart Lake reserve have had to move into Imperial Mills so the children could attend school, because there are no roads leading into the reserve, which is about nine miles from Imperial Mills.

The School and government officials assured the parents that a local grades 1-3 classroom would be available but students grade four and over would continue to travel by bus to Lac La Biche.

The parents agreed to let their children return to classes to withdraw them again if there is no action on setting up the local classroom in a month.

Imperial Mills is 166 miles northeast of Edmonton.

... When I hear some teacher once in a while say "Don't act like an Indian," you know, that really hurts me sometimes. How is an Indian supposed to act by his thinking, you know?

Some of the teachers were real okay but then there were one or two, you know, of the bunch that just didn't seem to even want to bother asking you a question because you felt like they were -- like you were too dumb to answer it anyway or something.

"My teacher hit me!"

GRIMSHAW, ALBERTA --On September 7, 1971, Annette Belcourt, a grade two student at Grimshaw Public School was taken to the hospital in Peace River. Earl Jones, President of the Metis Association in Grimshaw, and Mrs. Belcourt went to the R.C.M.P. station and laid a formal complaint. No charges have been laid. The complaint was directed against Mrs. Lyster, Annette Melcourt's teacher, for striking Annette. Annette is an epileptic but has not had any seizures, until her first day at school, since 1967. Earl Jones who brought Annette to the hospital stated, "When we took her to the hospital, she couldn't walk or sit up properly. To hear her talk was listening to someone who was learning to talk." Mrs. Lyster had been involved with another disagreement the year before with the same family.

When Annette arrived at home after school Mrs. Lorna Belcourt, her mother, said, "All she could say was, 'my teacher hit me.' " Mrs. Belcourt, the mother of seven children, six of whom have an epileptic history, went to see the principal of the school. The principal's reply was that "Annette was seen by Mrs. Newflet, crying with four other students." Mrs. Belcourt got no satisfaction. Mrs. Belcourt did take five of her seven children from school and is planning to take the remaining two and moving them to a different school. The Metis Association of Alberta was informed of the incident in Grimshaw.

There were delegates in Grimshaw to investigate but since then have left and the complainants are waiting for their return. Mr. Alfred Durocher heard of someone investigating about Annette. He stated when we met, "I thought you were from the Metis Association. They came once and said they would be back." Mrs. Belcourt wants to press charges against Mrs. Lyster.



Deplorable living conditions....
are part of substandard education.

R. Well at the time I dropped out because it was the first time I was in the city and I ran into a lot of prejudice in my school. At the start of that year there were ten of us native students and at the end there were just two or three. The rest quit . . . I guess I shouldn't have quit school . . . I should have fought this thing, you know and showed them I was proud of being native. But instead I turned away and I quit school.

I. Because of the prejudice?
R. Yes.

... and all minorities

The problem with Indians . . .

When Bob Beal suggested that I edit a special issue of the *Gateway* on Indian Education, I thought it a good suggestion. What with all of the action up North and all of the apparent interest here in Edmonton, it seemed sure that there would be no trouble finding enough good copy to put together one magazine issue.

As it turned out, I was very sorry for accepting--and it became a matter of just getting the damn thing finished.

In the first place, too many people that had displayed concern were not interested in helping after all--though to be completely fair, some threw a few crumbs my way.

Furthermore, the stupidity of the whole enterprise became overwhelmingly dear to me; I was editing a paper on Alberta's Indians when I knew absolutely nothing about them. I hadn't met very many Indians; and it occurred to me that those I had met hadn't particularly appealed to me.

It was really quite sickening. Here I was, white student in the midst of comfortable University womb, surrounded by middle class luxury and people, attempting to capture the essence of something they call "The Indian Problem".

Then, I was supposed to direct my issue at the heads of University Students, most of whom have (incredibly) no greater worries than passing a few lousy courses, finding enough money for a party, for developing newer and better ways of making out--In other words, the most reactionary, self-seeking mass of people in our society.

Then again, it is possible that these same University students are just the ones that need an education on issues such as poverty, oppression, despair, and their causes, not with a view to helping those "poor Indians"--forget it--with a view to helping ourselves.

Because, it turns out that we non-Indians are the meaning of the "Indian problem". From the very beginning as we settled and planned for Canada as if the Indians didn't exist, that was the meaning of our existence for them and their's for us. Our distorted picture of them has been our wishful conception of who we are not.

We are a part of a society that legislates that Indians have been guilty of not "progressing" and therefore should willingly submit to cultural genocide in favour of our superior way of life.

The problem for the Indian and every other group unfortunate enough to contact us, has been that our way of life demands that everything be exploitable, nature and human beings alike should be easily marketable as commodities. If something is not exploitable, then it is "useless". "What good are Indians?" and "What do they contribute to our society?" are meaningful and commonly-asked questions that clearly show the problem to be with us--the askers--and our perverse orientation to the world.

Indians, as they are, show us some of the truth about ourselves; the only trouble is that we have been identifying ourselves up to now in terms of fictional Indians.

The amalgam of articles in this issue is produced, then, in the interests of Indian education, not of the Indian, but of the university student. It represents an attempt to pull together as many different articles as possible, in an arrangement that draws a picture of the Indian in this province, and of the immense problem he faces when he faces us.

Of course the story is incomplete. If I were writing it from the other perspective, i.e. about us, it may have been a much more honest representation.

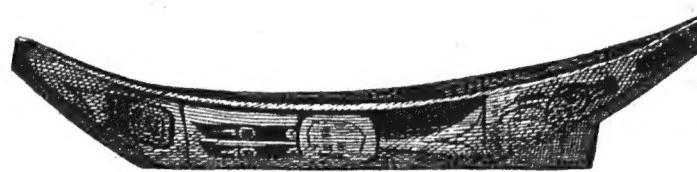
Winston Gereluk

The Gateway

member of Canadian University Press

STAFF THIS ISSUE

The braves were on the warpath tonight, stomping out this special issue. With Firewater and tommyhawks in our hot little red hands and education in our minds, we slaved our way to the end. Present were: Beth Little-squaw Nilsen, Pauline Maplebeck, Lana I'm going home Yakimchuk, Henri I only came for a few minutes Pallard, Bob Sitting Bull Beal, Confused Elsie Ross, Winston Babysitting-the-kids Gereluk, Dave Hard-at-work McCurdy, Dennis Zommerschoe, Janine the artist Sang, Ronald Geronimo Yakimchuk, Michelle Quesnel, Derek Dalsin, and your slithering, snake in the peace-pipe Harvey G. (for get me Nixon's scalp) Thomgirt.



Part of the story as far as University students are concerned was Student Council's decision to take sides in the dispute that had flared up between the treaty Indians of North East Alberta and the Federal Department of Indian Affairs and Northern Development. A brief chronology of their involvement follows:

Tuesday, October 12--The Students' Council ratified a position presented by the executive declaring unqualified support for the Indians of northeast Alberta.

The Students' Council at the University of Alberta endorses and supports the actions of the Cold Lake Indians in their boycott of schools on the reserve. They have tried all legitimate means to obtain action from the federal government on their problems and have failed. Clearly, stronger action is necessary, so is support from other groups.

In order to raise money for this cause, the Students' Union is sponsoring a concert in the Students' Union Building on October 14 with Manna and Hot Cottage. We will also make every attempt to publicize the issue and bring the situation to the attention of the public. We strongly urge any interested party to write the Minister of Indian Affairs and Northern Development requesting him to take actions.

The Students' Union sponsored a forum on native education with Chief Dan George, Kahn Tineta Horn and Harold Cardinal.

Thursday, October 14--The Students' Union distributed a pamphlet outlining Council's

Part of the Students' Union involvement included their decision to circulate a letter of protest to be sent to the Minister of Indian Affairs Jean Chretien. A copy of that letter follows; you are welcome to copy it and use it, if you wish.

Honorable Jean Chretien,
Minister of Indian Affairs
And Northern Development,
House of Commons,
OTTAWA 4, ONTARIO.

Dear Sir:

The Indian People of North-eastern Alberta have reached an impasse. They have attempted all legitimate means to bring their problem to focus to have their problem solved, all ending in frustrating failure.

The actions of the Indian people are entirely justified and I fully support their present actions of boycotting the reserve schools. It appears that further and stronger action may be required if you do not act to solve the problems of Indian peoples in Alberta and Canada. If further actions are required, the Indians of Cold Lake, Alberta and Canada have my full support.

Mr. Trudeau has spoken extensively of the "just society" and of "people being involved in the decision making process". From your actions these statements appear to be empty promises and opportunistic rhetoric. I feel it is about time your government practices participatory democracy -- by giving to the Indian people control over their own education.

It is a deplorable situation when funds from your department are spent on "White" schools that allow only 10% of the enrollment to be Indian, and when excrement from a pig farm is allowed to flow into the reserve's water supply, and when white teachers encourage Indian students to drop out so that the class average will remain high.

Mr. Trudeau once said the Indian problems will be settled in the "Forum of the Canadian Public". --If your Department doesn't act soon, you can count on further and stronger action from myself and thousands of other Albertans.

NAME
ADDRESS

... is they won't die ...

position and including a letter to be signed and sent to Jean Chretien.

Students' Union sponsored a benefit concert in SUB with the money going to the people at the Cold Lake Reserve.

Friday, October 15--The Students' Union opened a bank account to deposit the money raised.

Thursday, October 21--The Students' Union sponsored another educational forum and discussion groups on the Indian situation.

A telegram was drawn up and sent to Jean Chretien asking him to come to Alberta to meet the concerned people.

Friday, October 22--The Students' Union sponsored a benefit "Social" with the proceeds going to the Indian cause in northeast Alberta.

Monday, October 25 to Thursday, October 28--The Students' Union education program continued with speakers in high school and university classes. A force of approximately 100 volunteer workers in conjunction with the Students' Union are prepared for further action and educational programs when necessary.

I felt strange, you know. Strange, like your first acid trip. Really strange, you know, you can't, you have to experience it for yourself, you know, from a country to a city, and it's entirely different, you know. There's no trees, no freedom. Need money. You feel different . . . You want to go back home, you know, and the devil and angel come up on your shoulder and "Do this, go home," and "Don't go home."

. . . I was so nervous, I was always wishing I was at home. You know, I was all by myself as if there was nobody around.

It makes you feel like a dumb thing. Didn't know how to ride on the buses, didn't even know you're supposed to pull the string to get off, didn't know directions, didn't know streets ran one way, avenues ran another, didn't know the difference, didn't know how the streets went, like there's first, second, third, fourth, and things like that and you just didn't know anything, you're completely green.

Indian High School Student,
Edmonton

I ran into quite a lot of problems out there . . . with my landlady. She, all of a sudden, she was really nice, all of a sudden she just changed because these other foster parents, they were really strict and she tried to go by them, you know, and we didn't like that and we really got into lots of hassles over that. Sometimes I just felt like running away and quitting school . . . That landlady used to scream at us, and all this. And I didn't like it. I thought it was just like jail to me . . . And Indian Affairs . . . they should have told us we were able to transfer and move out, you know. Instead they always pushed us back into that house, you know and the last part, that's in June, all we did was go upstairs, eat, go back to the basement, and we did that for a whole month, you know.

Indian High School Student,
Edmonton

The Hon. Jean Chretien, it seemed, had had his own conception of what was happening on Indian reserves in Northern Alberta, one that was much brighter than that produced by concerned people in that area. He let go with a cheery, bureaucratic "Progress Report on Indian Education" on Sept. 17 at Thunder Bay, Ontario.

The contrast between 1959 and 1971 is great. In 1959 the total appropriation for Indian education was \$25 million.

This year the total cost, including adult education and university opportunity programs, neither of which existed in 1959, will be \$120 million. Student enrollment has increased from 40,000 to 67,000. While the Indian population has increased by 30%, school enrollment has increased by 67%. Secondary school enrollment has risen by 280% from 2,250 to 8,770.

Saskatchewan, Manitoba, Ontario, Alberta, British Columbia and New Brunswick all have legislation which enables Indian people to participate in provincial school boards. The Key Band in Saskatchewan has formed an official provincial School District.

Teachers need the support of parents, too. The Government has pressed for effective education committees in Indian communities, pressed the provinces for Indian participation on local boards and for more responsive education. We have urged Indian parents to support their children in their educational goals.

We shall continue to press toward these goals and, although money is not the secret of a successful community education committee, we will be making more funds available for them.

The teachers will be needed regardless of who operates the school. The demands placed upon their skills will grow in the years ahead. They are entitled to the fullest support they need to do their work. Geographical problems alone defeat the efforts of the federal system to give them the back-up they are entitled to have.

It is not more sensible to make the provincial systems excellent for Indian, Metis and non-Indian students alike? Can we create an additional structure of expertise in a federal school system scattered across Canada? Remember we would have to handle ten provincial curriculums so the student could go on to university, technical school or be fitted for his chosen career.

Provincial school systems have the over-all skills and resources to provide a total education for all classes and kinds of pupils. Where they do not have the specific resources supporting the pupil, they can and *must* be persuaded to develop them or deploy them better. Where they are failing their students, they have the capacity of change.

With the participation of the Indian community we are influencing the provincial systems. We fund the education and, as buyers of service, we can speak effectively to the provinces.

The federal government pays for the education for those who live on reserves whatever school the children attend. The parents must be involved and it is easy or as difficult to arrange this involvement

with provincial school systems as it is with federally operated schools.

We, in the federal government, operate schools scattered over the length and breadth of the country for a relatively small school population and we find it difficult by the nature of our system to offer either the breadth of support or opportunity to our educators.

As I said earlier, Indian identity was ignored in both the federal and provincial systems. That is changing now, although there is much yet to be done.

I believe that the best and most effective way of broadening understanding and of enabling Indian students to live in Canadian society is for them to attend the schools and to be taught the curriculum of their fellow Canadians.

I think that Indian parents must take an active part in the education system in which their children learn. But I think all those things are better done in a setting where the schools are shared with others, others who will share the world of the adult Indian in later life. Others who will have learned to understand them better through shared schooling.

This same Mr. Chretien had an assistant who was made painfully aware of the unhappy situation at the Cold Lake and Kehewin Reserves when he was sent down on a special mission by his superior, the Minister.

To: Harold Cardinal, President
Indian Association of Alberta

My special Assistant, Mr. Moses, has reported to me and I acknowledge your presentation of September 22 and the telex of October 11, from Chief Youngchief. In order to improve conditions of the Reserves I have ordered the following measure to be taken immediately.

1. The remedy of all conditions prejudicial to health, safety, and general well being of students in all Federal schools on your Reserves including necessary carpentry, plumbing, and heating repairs.
2. The acceleration of plans for the construction of a kindergarten and recreation room on the Kehewin Reserve which can be expanded in consultation with the people to include primary grades at a later date.
3. The provisions of a portable classroom to replace the kindergarten building on the Kehewin Reserve if the people feel this interim measure is necessary.

4. The provisions of portable classrooms on the Cold Lake Reserve to replace the two (2) basement rooms if repairs cannot be effected in an acceptable manner.
5. Improvement of water supply throughout the Reserves.

I have instructed the Regional Staff to carry out these measures and keep me fully informed. These measures are to be taken in accordance with my personal desire to see positive changes occur in all Indian communities. Much has been achieved in

One old lady, one time I came home and I was working in the store and she said to me "You think you're a white girl or something like that just because you're going to school. You don't care about us anymore." I felt real bad then.

Indian High School Student,
Edmonton

many areas in the past few years and the involvement of all concerned will be required to further improve the conditions of all Indian people.

Jean Chretien
Minister of Indian Affairs
and Northern Development
Ottawa

Of an extremely polite nature were the recommendations made on behalf of the Standing Committee on Indian Affairs and Northern Development by Chairman Ian Watson. A brief excerpt from the beginning should convey the idea.

Your committee is convinced that the Education of Indian and Eskimo young people, and in particular Indian young people, has suffered from the day-to-day, year-to-year improvisation attitude of successive governments which regarded the Indian education as a passing thing, soon to be handed over to the provinces. At the present approximately 65% of Indian students attend provincial schools with the remaining 35% attending federal schools.

In those schools remaining under the control of the Education Branch, the committee believes that the objectives of the federal schools should be the creation of models of excellence which will furnish to Indian and Eskimo young people, an education which will provide to them equality of opportunity and the ability to be employed at every level of the economy of the regions in which they live. A model education program that will have among its goals the elimination of all those factors within the present system which have condemned succeeding generations of Indian students to a disadvantaged status within the school system as well as in the adult society into which they graduate. The model system envisaged by the committee would recognize that it has a major role to play in the elimination of the gap between the average Canadian unemployment rate and that of the Indian people, and would have among its goals the elimination of the differences in the high school drop-out rate, the elimination of the negative parental and community attitudes towards education now existing in many Indian and Eskimo communities. The Education Branch of the Department of Indian Affairs and Northern Development should have as a primary aim an effective approach to the problem of acculturation which faces most Indian and Eskimo young people.

... and Indians today are alive. This concise md

One of the strongest reactions to Mr. Chretien's airy Thunder Bay speech came from George Manuel, president of the National Indian Brotherhood.

240 The Hon. Jean Chretien
Minister of Indian Affairs
and Northern Development
400 Laurier Avenue West
Ottawa, Ontario

Dear Mr. Chretien:

The text, "A Progress Report on Indian Education," delivered by you in Thunder Bay on September 17, 1971, has caused consternation among us. The policy set forth in your speech is in complete contradiction of the principles and recommendations set forth by

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the Standing Committee on Indian Affairs and Northern Development last June. Not only that, it appears that the amicable discussion and understanding which we recently had with you personally, as well as the statements by Senior Department officials that the recommendations of the Committee were acceptable to Indian Affairs personnel, were simply tactics to pacify and sedate us.

That speech, Mr. Minister, shows very little change, much less progress, in Government thinking on Indian education. Instead, we hear echoes of the White Paper on Indian Policy of June, 1969... a document which was rejected by the Indian people. We can hardly talk of progress.

What has happened to the recommendations of the Commons Committee? When that Report was tabled on June 30, 1971, we were heartened and encouraged. For the first time an official body understood what we have been saying for the past hundred years. That message is simple enough and not hard to understand:

IN MATTERS THAT CONCERN US AND AFFECT OUR LIVES AND FUTURE WE WANT DIRECT INVOLVEMENT AND PARTICIPATION AT EVERY LEVEL OF PLANNING, DECISION MAKING AND ADMINISTRATION.

NATIONAL INDIAN BROTHERHOOD

A Cold Lake Chipewyan tribal protest was held on Sept. 17, and out of it a statement was issued to the Federal Authorities. A few excerpts follow:

Are we living in the "just" society?

We had to strike by withholding our children on September 13th because we are not treated justly in this society!

We want the educational dollar benefits from

interested in having the Department make heavy investments in outside schools at the expense of growth in our own community; we have no dollars and children as subsidies for those declining schools.

Yes, we have many grievances and problems!

Economically, we have been severely exploited. Non-Indians have destroyed our traditional way of living from the land. Much of our best trapping and hunting land was taken from us for an Air Force bombing range and we were never satisfactorily compensated. Cold Lake which formerly amply furnished us with fish, is now almost barren of fish. Now the provincial government threatens to grab from us the last good Crown land for a provincial park.

Socially, we are victimized by a paternalistic system of Indian program that for years followed the lines of least resistance, putting wasteful social welfare before profitable economic development.

Health-wise, our history of problems is terrible. For years our school children drank from a poorly constructed dug-out unfenced to keep out the livestock. They have risked serious disease to try and get an education.

Educationally, we have been both deprived and handicapped. Our tribe's recent band council resolution, asking for better, modern and sufficient classrooms, has been deliberately ignored by the Government. You have treated us as if we do not exist! But we are here and we are strong!

We make our demands!

A new school will be built in this Reserve. We need a play-school kindergarten, and grades one up to twelve. Fourteen classrooms are needed, plus a

Jordan Remington

reust realizing they are still modern history will prove ...

our treaty with the Crown to come to our tribe, not to the bureaucrats in the Dep't. We are an honorable tribe of Indians; we demand respect and honesty in relations with others -- the Department and non-Indian neighbours.

We have to be the masters of our own future in our own land, our beautiful but unproductive reserve.

We are a united tribe and we cannot be broken down; we have strong supporters at Kehewin and other reserves.

We are a united community with Chief Ralph Blackman, Council and School Committee struggling for our betterment.

We feel that the Department is secretly trying to punish our tribe by not listening, because we have rejected some Department inspired programs.

The Indian Act of Canada denies us educational authority; the power lies with the Department, so we have to take power which is rightfully ours.

We want a meaningful education for our children, one that respects Indianness, one that relates closely to our social and economic problems.

We demand adult education that will be adapted to our economic development needs.

Particularly for the well-being of our children, we have to have safe, good-tasting water.

We have our community to develop; we're not

gymnasium, Chipewyan language center, workshops, adult education center, home economics, art and Indian culture. That makes a total of nineteen classrooms. For the staff, 15 teacherages will be required.

We insist on being involved in all aspects of the planning for the new school. Temporary, flimsy facilities are entirely unacceptable to us. We want the best facilities to bring about the best results. We want to make use of a private architectural firm to ensure that we will have the most modern school possible. The Department of Public Works are too slow for us.

In the **economic field**, we insist that our human resources be developed. We need a plan and capital funds to make our reserve beneficial and productive to us. We want expertise to help us do the job. Natural gas service, improved water supply and better housing are high among our needs.

Roads, were promised us when we agreed to send some of our children to town schools. Six miles of new road a year were promised. The Government has failed in its commitment. The Government has been more interested in closing our school than in improving the roads.

We want permanent freeze on the provincial park deal on Cold Lake. We need a fair share of the present resources so that we can maintain a living.

In 1967, H. B. Hawthorne published a report on the contemporary Indians of Canada. The following excerpt out of his report presents a clear analysis of part of the problem.

An evaluation of Indian status and the consequences which have been attached to it by governments makes crystal clear that there is a remarkable degree of potential flexibility of 'play' in the roles which have been, and in the future could be, assumed by either level of government. For the entire history of Indian administration this play has been exploited to the disadvantage of the Indian. The special status of the Indian people has been used as a justification for providing them with services inferior to those available to the Whites who established residence in the country which once was theirs. Whether Indians should receive the same rates of social assistance as non-Indians, whether they should have the franchise in federal or provincial elections, whether their children should be given the same services from Children's Aid Societies as Whites receive, whether Indians should have the same liquor privileges, whether Indian local governments should be considered as municipalities for the purpose of numerous provincial grant-aided programs -- these and numerous other queries share the common element of being policy questions unrelated in an inherent way to Indian status as such. These questions pertain to the consequences which are attached to Indian status. It should be noticed that on the whole the consequences simply reflect what governments in their wisdom decide they shall be (Thus,) up until 1960... Indian status was held to be incompatible with possession of the federal franchise. Since 1960 this particular consequence of Indian status has been eliminated by a change in federal policy which extended the franchise without interfering with Indian status. In general, it is in this area of the consequences which have been attached to Indian status that the most important changes have been, and will continue to be, made. The consistency with which Indian status was used in the past to deprive the Indian of services routinely provided to non-Indians is now breaking. The process, however, is far from complete.

In 1969, Jean Chretien delivered a White Paper on Indians to which many Indian Associations reacted strongly. The following is an excerpt out of the Preamble to the Red Paper prepared by the Indian Chiefs of Alberta to the Government of Canada.

To us who are Treaty Indians there is nothing more important than our Treaties, our lands and the well being of our future generation. We have studied carefully the contents of the Government White Paper on Indians and we have concluded that it offers despair instead of hope. Under the guise of land ownership, the government has devised a scheme whereby within a generation or shortly after the proposed Indian Lands Act expires our people would be left with no land and consequently the future generation would be condemned to the despair and ugly spectre of urban poverty in ghettos.

In Alberta, we have told the Federal Minister of Indian Affairs that we do not wish to discuss his White Paper with him until we reach a position

Well, most of them figure well, hell, you're an Indian, you're a drunk, and that because they see one or two on skidrow and they figure all Indians are drunkards and that's it, they don't change their ideas.

*Indian High School Student,
Edmonton*

Well, for instance, a white guy will always go down to 97 and pick up a girl and for instance I'll be waiting at a bus stop, I'll see a guy jingling his money, you know, and I blew up and started calling this guy down, you know. Or else like once I was standing at the bus stop at a friend's place and this car load of guys passed and was called us down and all this. And this other guy I have experience of, he was from Germany, I went out with him, and this one guy, well he was sort of drunk, this other white came up and asked him, "How can you be so -- is that the best kind of squaw you can get?"

*Indian High School Student,
Edmonton*

where we can bring forth viable alternatives because we know that his paper is wrong and that it will harm our people. We refused to meet him on his White Paper because we have been stung and hurt by his concept of consultation.

In his White Paper, the Minister said, "This review was a response to things said by Indian people at the consultation meetings which began a year ago and culminated in a meeting in Ottawa in April." Yet, what Indians asked for land ownership that would result in Provincial taxation of our reserves? What Indians asked that the Canadian Constitution be changed to remove any reference to Indians or Indian lands? What Indians asked that Treaties be brought to an end? What group of Indians asked that aboriginal rights not be recognized? What group of Indians asked for a Commissioner whose purview would exclude half of the Indian population in Canada? The answer is no Treaty Indians asked for any of these things and yet through his concept of "consultation", the Minister said that his White Paper was in response to things said by Indians.

We felt that with this concept of consultation held by the Minister and his department, that if we met with them to discuss the contents of his White Paper without being fully prepared, that even if we just talked about the weather, he would turn around and tell Parliament and the Canadian public that we accepted his White Paper.

We asked for time to prepare a counter

system but his White Paper and his letter of the Premier say otherwise.

The Indian Chiefs of Alberta meeting in Calgary addressed a letter to the Honorable Pierre E. Trudeau dated January 22, 1970. That letter said:

"The assembly of all the Indian Chiefs of Alberta is deeply concerned with the action taken by the Minister of Indian Affairs and Northern Development, the Honorable Jean Chretien, regarding the implementation of the Indian policy. Time and time again, on the one hand, the Minister has declared publicly to the Canadian people that the Indian Policy contained proposals to be discussed with the Indian people. On the other hand, Indian Affairs officials have been recruited for implementation teams to go ahead with the implementation of the policy paper."

We find this double-headed approach contradictory. A glaring example is the appointment of the Claims Commissioner.

Another example is the concentrated public relations program being conducted to impose the White Paper on the Canadian public. We find this incompatible with the Just Society. Discussions between the Federal department of Indian Affairs and provincial governments have also been initiated.

This assembly of all the Indian Chiefs of Alberta reaffirms its position of unity and recognizes the Indian Association of Alberta as the voice of all the Treaty Indian people of this province. As representatives of our people we are pledged to continue our earnest efforts to preserve the hereditary and legal privileges of our people.

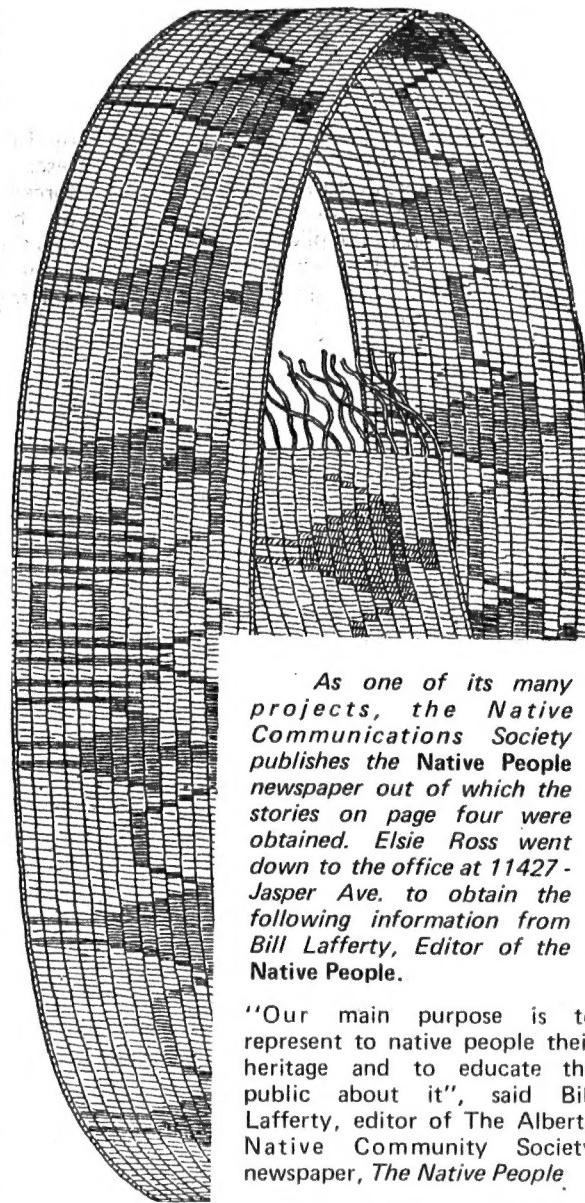
At this meeting of Alberta Indian Chiefs, we have reviewed the first draft of our Counter Policy to the Chretien paper. We plan to complete our final draft in the near future, for presentation to the Federal Government.

We request that no further process of implementation takes place and that action already taken be reviewed to minimize suspicions and to make possible a positive and constructive dialogue between your government and our people."

In his reply, dated February 19, 1970, to telegrams sent by the Chiefs' Conference of January 22nd, the Minister states that "the policy proposals, which were put forward in quite general terms will require modification and refinement

people not to be themselves in order to exist and become a good citizen of European heritage.

If society today were ever to recognize the Indian people as an equal and respected him as being the true people of this country instead of trying to always study his next move in order to keep him down they would realize the contributions we have to give and just how useful we can really be to the European heritage. In closing I would like you people to listen to the Native peoples cause and then ask yourself if you are really everything that you think you are.



As one of its many projects, the Native Communications Society publishes the Native People newspaper out of which the stories on page four were obtained. Elsie Ross went down to the office at 11427-Jasper Ave, to obtain the following information from Bill Lafferty, Editor of the Native People.

"Our main purpose is to represent to native people their heritage and to educate the public about it", said Bill Lafferty, editor of The Alberta Native Community Society newspaper, *The Native People*.

The Alberta Native Community Society was started

...Alberta Indians have considered their position, resent it, and hope to

proposal. We have received assurances that the implementation process would not take place. However, the Federal rhetoric has not been substantiated by action. In fact, there is every indication that the implementation process is being carried as fast and fully as possible. For example, the Departmental officials have prepared their budgets so as to make implementation possible. They rationalize this action by saying that if the White Paper on Indians is implemented their programs must be set whereby they can achieve the implementation within five years or if it does not come about that they can have better programs. Where is the moratorium that we have asked for on activities on the implementation of the White Paper?

The Minister of Indian Affairs has stated publicly that he is not attempting to throw the Indians over to the provinces in spite of what is contained in writing in his White Paper. Yet, while maintaining this contradictory position he writes a letter to the Premier of Alberta dated February 20, 1970 stating that the Federal Government would transfer funds to the Province for extension of provincial services to reserves; but these funds would be gradually phased out with the assumption that at this point the Provincial Government would bear full financial responsibility for the provision of these services.

Where is the consistency of the Minister's position when he tells Indians verbally that their reserves will not come under the Provincial tax

before they can be put into effect." In a preceding sentence attempting to explain his Consultation and Negotiation Group which we know as the implementation team, he says, "I believe that the policy that has been proposed is a correct one, I expect that my Consultation and Negotiation officers will also try to persuade the Indian people, and the Canadians generally, that the direction of the policy proposals is indeed in the best interest of all concerned."

If this is his belief, where is his so called flexibility, especially when Indian people disagree with his mythical concepts of him leading the Indians to the promised land?

A great number of Native Students quit because of discrimination. By discrimination I mean the teacher not fully accepting native students in his or her classroom. She like her students have been taught by their parents, by television, etc. that Indians are drunks, savages, poor people, they're dumb and everything but the truth.

The School Curriculum teaches their young people that Canada was nothing until the White Man came.

It states that the human beings that were here never offered anything to society. tells him he's a savage that his parents were nothing and that he must try to be an artificial white man and teach his

in 1966 to organize and develop community programs for Alberta Indian and Metis communities and to develop and expand areas of communications and to prompt and encourage the establishment of educational programs through research conducted by Native people. The society now has about 800 members.

The newspaper is just one part of the communication network; the society has also established four weekly native radio programs and is experimenting with video tape to aid in communications.

Mr. Lafferty, though, feels the paper, which is now developing into a "citizens paper" could be the most effective news media for native people. "Until the public is educated (Indians included) to their heritage nothing can be accomplished to the good of Indian society as a whole," he said. That is what the "Native People" will work towards.

October 7th, 1971

Yesterday the Minister of Indian Affairs and Northern Development, Jean Chretien, publicly attacked the Indian people of Cold Lake and Kehewin, accused them of playing around with the future of their children, and charged them with "political blackmail" in withholding their children from school.

It is unfortunate that the Minister has decided to employ a forked tongue in attempting to cover up his totally inadequate reaction to the plight of the Indian people in Northeastern Alberta.

This approach as the great white father from Ottawa who is concerned about the educational well being of his little Indians is at best hypocritical. At worst it is a cheap political stunt intended to shift the focus from the role his Department has played in creating the conditions that have deprived our people of decent education and limited their prospects for a future.

We charge the Minister of Indian Affairs with hypocrisy because he and his Department have consistently ignored the needs and the representations of our people when they used those channels the Minister considers "proper".

We charge the Minister of Indian Affairs with playing the "great white father who knows what's best" because when we met with him in Ottawa to discuss the school strike situation Mr. Chretien said, "If they stay out for a whole year that will not change one thing in my mind". Apparently we going to be saved in spite of ourselves.

We charge that the position assumed by the Minister of Indian Affairs is no more than a cheap political stunt because:

1. His proposal to remedy all conditions prejudicial to health, safety and general well being of students in all federal schools is farcical because no new monies are being made available to make this possible.

improve it soon.

2. His proposals as affecting Cold Lake and Kehewin only scratch at the surface and are discriminatory in application as they ignore and neglect the other five reserves in the area that have the same acute problems.

3. His purported concern for the welfare of Indian children is somewhat short of convincing because to implement the so-called remedies for Cold Lake and Kehewin his Department must divert monies from other reserves within the Alberta region. This is unjust, punitive and discriminatory against reserves such as Fox Lake, Suncillo-O'Chiese, Brockett, and others who must also deal with pressing problems with very limited resources.

If the Minister is concerned with the Indian children of one or two reserves -- does that mean the great white father in Ottawa is going to neglect all his other Indian children. The Indian people of Northeastern Alberta did not go on strike to penalize their brothers in other parts of the province.

The Minister of Indian Affairs has charged our people with "political blackmail" but neglects to tell the Canadian public of his Department's

five-year plan and budgetary projections that promised the people of the area more of the same abuse and deprivation they have enjoyed in the past. He says nothing of the economic and political coercion used to make our people accept an educational system that meet nobody's needs but that of his master plan for the Indian solution.

When the Indian Chiefs of Alberta presented their "Red Paper" in June of 1970, the Prime Minister promised us that no solutions would be forced on our people. Yet we find our people forced to take ever increasing drastic measure to turn back solutions forced on them and on their children.

Our people have invited the Minister of Indian Affairs to come to their reserves to see the conditions they are forced to endure and to see the results of his policies and Departmental practises. He cannot find the time to carry out this portion of his Ministerial Portfolio.

Our organization urges the Minister to stop his unethical and cheap political maneuvers and begin to seriously take action that will solve the problems our people face rather than compounding the grave situation that confronts them. If the Minister is unable to meet his responsibilities to the Indian people we suggest that he notify the Prime Minister of his continuing inability.

I went to see Mr. Bill Thomas, Regional Superintendent of Schools in his office on the 27th floor of the C.N.R. Building. He gave me a short statement on his position that contained in it evidence of his ambivalent feelings on the situation in N.E. Alberta.

"The people are asking for an upgrading of school facilities, programs, and resources, to have a better way of life. The whole community way of life has to be upgraded.

"For the past several years the branch has spent considerable money off the reserves for the kids to go to school off the reserves and has not done anything appreciably parallel on the reserve schools!

Inherently this is wrong. There should be a compromise. "I know we have to upgrade these facilities but it will take several million dollars and without that several millions we cannot do anything. I understand the situation and what they want, I'd like to do it but with the boycott..

"I can only work to the extent of the facilities, staff and money we have. There are now severe limitations on these, especially money!"

"I am working for minister and government of Canada. I have to abide by these rules. I cannot go out on strike and shut my department down in support of what the Indian parents want



even though I am in sympathy with them."

"Want to get more involved in provincial schools and see we get money's worth. We have not always got money's worth although we have spent a lot of money on off reserve schools."

"I have no indication that Ottawa building more reserve schools will be a new policy but we are building reserve schools. They want to start on schools for younger children and see how it goes."

BOOKS, BOOKS, BOOKS

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In the city you need money to do anything, to play a game of pool or to take your girlfriend out to a show. You just haven't got that . . . Like say*****and myself, on welfare. That's ten dollars a month and after we pay off the things you really need like shampoo or toothpaste or things you

really need each month, all you got is seven dollars. It's just cheaper to get together with a few other friends and buy a bottle of wine, and right away your worker's on your back saying you're drinking up all the money.

Indian High School Student,
Edmonton

We are casualties not failures

"We Shall Weep" was written by Douglas Cardinal.

Educators, your systems have failed, and are continuing to fail, the Indian people. Your own statistics show that on the average 95 per cent of Indian people fail to reach grade 12. I say our people are casualties rather than failures. Educators try their best to make us believe that we are the failures rather than themselves, and many of them succeed in damaging our children.

We, the Indians of Alberta, will be the guardians of our own children which is guaranteed in our treaties. Our elders are our testaments and books since we are of a non-literary culture.

The thoughts of the 42 bands and chiefs are expressed in our eight languages in the following words:

"We, the people of this land, from the scattered areas of this province, will send our chiefs to virgin land, where we will gather together and sit in deep meditation. We will weep for the lost herds of buffalo. We will weep for the destruction of the animals, the birds and the fish. We will weep for the destruction of the earth, the land which

was ours. We will weep for the poisoning of the air which we breathe. We will weep for the poisoning of the water which we drink. We will weep for the destruction of our spirit and our pride and we will contemplate those people who have controlled our destiny and the destiny of our lifegivers for the past few hundred years. We will weep for the destruction of life and the lifegiver, for we are life and when our lifegivers -- our environment -- is destroyed we too are destroyed.

"We will give thanks that we have survived, and we will look into each others eyes and feel the oneness of our people and the oneness of our spirit and we will reflect our heritage. We will stand on the land and feel the roots which reach out from our feet and we will feel the winds across our brow. We will recall our rooted past and will turn to our forefathers and we will look inward to ourselves. Again, we will feel the true meaning of the land. Again, we will feel the true meaning of the animals, the fish, the birds. Again, we will feel the true meaning of the air, which we breathe, and we will feel reborn. "We will join together in

ceremony around the offering pole and look up to the Great Spirit and relive the ceremonies that grew from our association and love of our land. With the help of our medicine men, we will raise our spirits, for we are burdened with a heavy task. When we feel the oneness of our total environment of our brethren and ourselves, we will gather together in council. We, the bands in Alberta, will gather in council around a ceremonial fire. Where there were many bands, their will be eight tongues, but the eight tongues will learn to speak as one tongue, one voice -- and here, we ourselves, will determine the destiny of our own people. We will call together, from each band, men to be trained as warriors in the Indian way. We will teach them how we have survived for thousands of years on this land. We will teach them the true meaning of being a warrior in spirit. We will give him the pride and self-esteem which we hold here in this sacred place, and we will teach him how to use the old weapons of survival.

"But, we have an even greater task in the instruction of our warriors. We will have to teach him to survive in the world of today. We will equip him well with all of the tools for surviving in the world of today. They will not be dull weapons, they will be sharp and useful. We will improve and hone these

weapons, for our survival and our stature as a people.

"But, not only will our warriors be dedicated to the survival of our people, but, they will also be dedicated to teaching the immigrant culture the love the Indian feels for this land. We will teach the immigrant culture to love the animals, the fish, the birds. We will teach the immigrant culture to love the land, the earth, which we love. We will teach the immigrant culture to love the air which we all breathe and the winds we feel across our brow. We will teach him to love the clear waters and the mountain streams. We will teach him to love this land as we love this land. Our very survival depends upon this task.

"When we let others destroy our own environment, our own lifegiver -- we destroy ourselves. For our own survival, we must teach the immigrant culture to love as we love, for we have been here thousands of years and theirs is but a short time. We have survived great suffering and loss but we are a great people, the true people of this land, and the great suffering and hardships which we have experienced in the last few hundred years and the fact that we have survived will give us great strength, endurance and tolerance, so that we will be an even greater people. The future achievements of our people will be even greater than the past."

BILLY JACK



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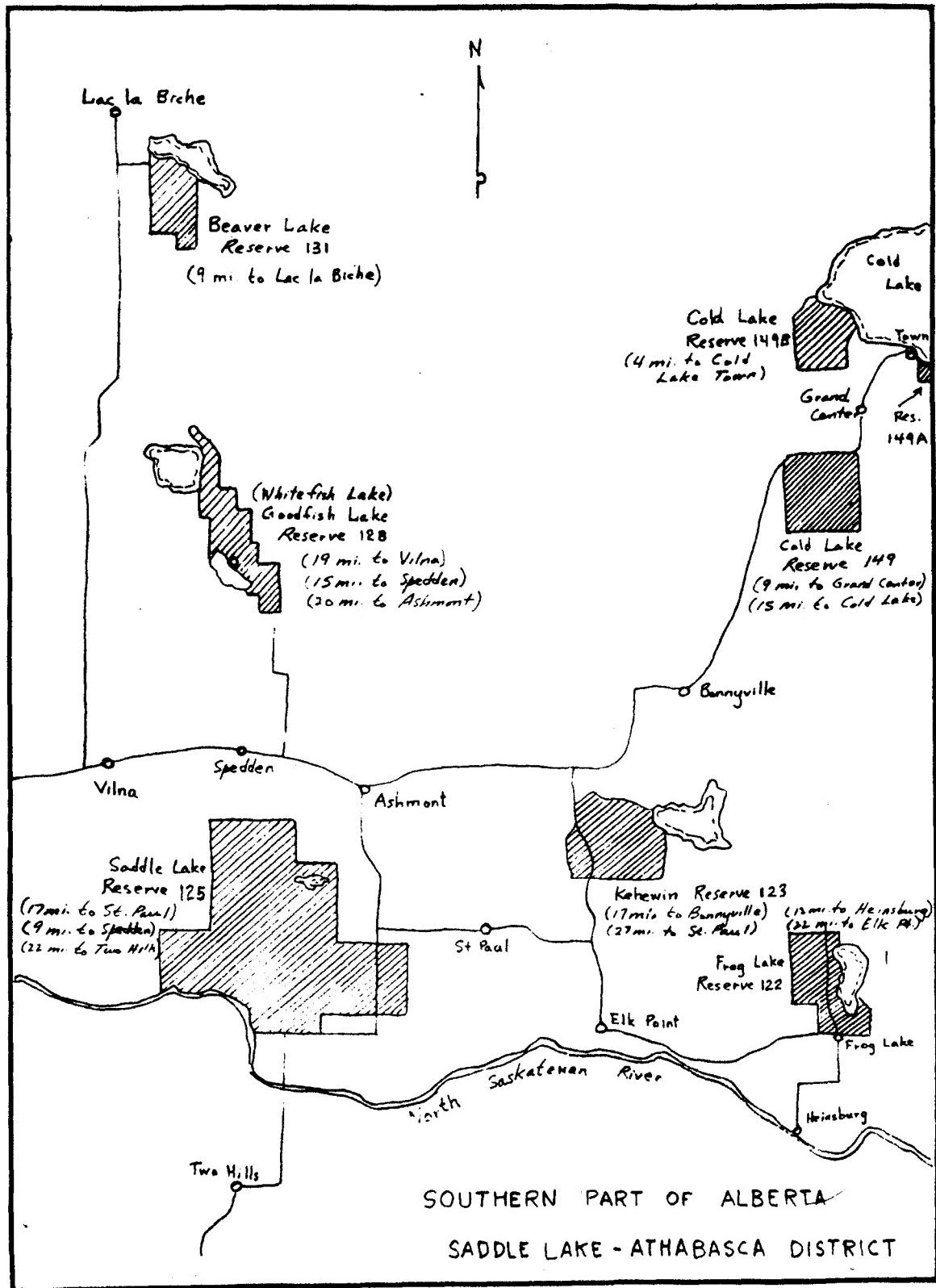
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**Civilization
makes plastic
people...**

Michelle Quesnel interviewed Douglas Cardinal, consultant for the Indian Education Center.

The Alberta Indian Education Center soon to be built around St. Albert for the Indian Association of Alberta has as its prime consultant Edmonton Architect Douglas Cardinal. In an interview on Friday, Mr. Cardinal explained the need for such a center.

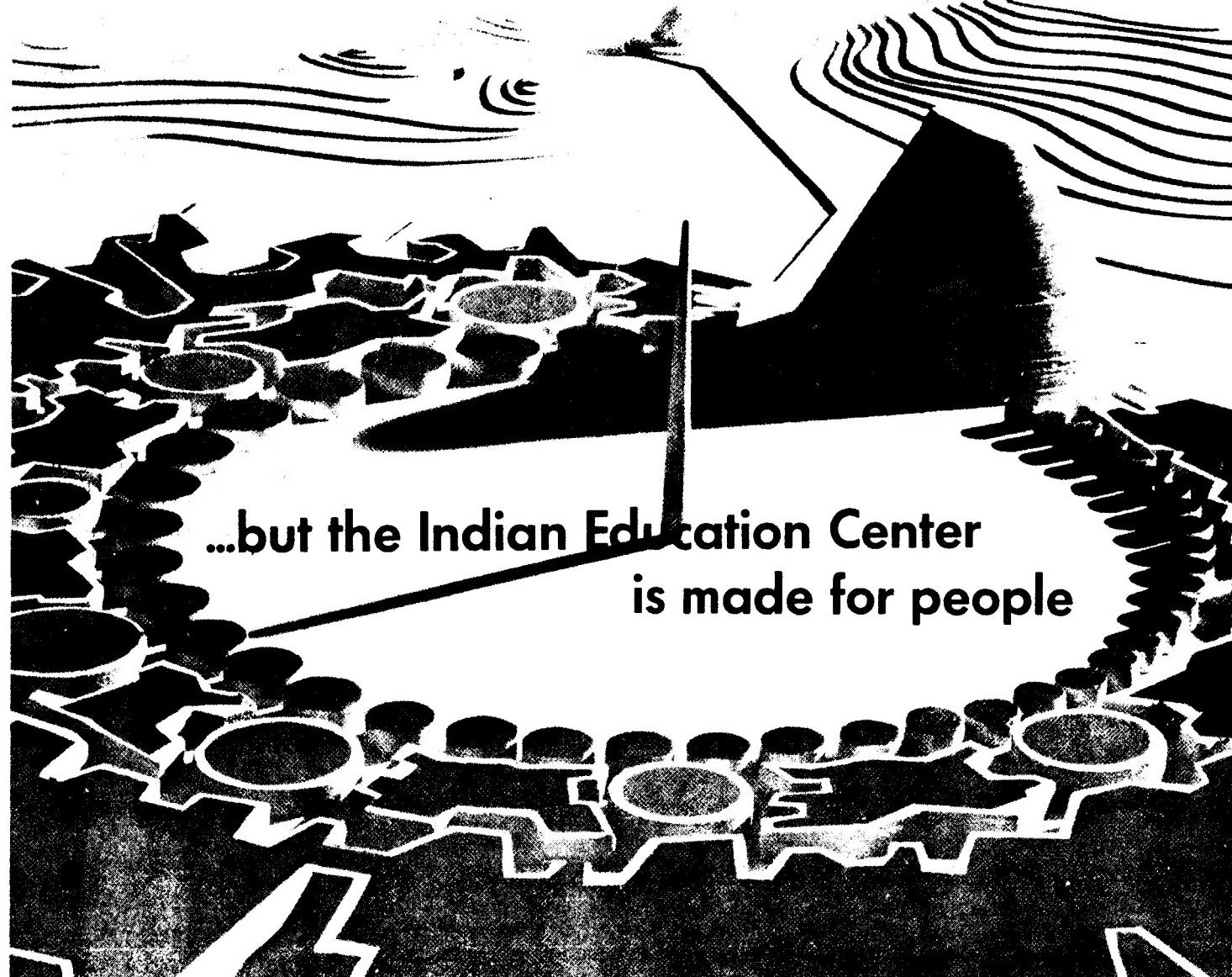
"Civilized man, or 'ego-man,'" he said, "has devised an education system which turns individuals into 'plastic people,' who fit into society like automatons. The society develops the individual's ego, only giving him credibility when he can assert himself on his environment and his fellow men."

"Ego-man has evolved, as the Indians see him, as a machine operating the nightmare of civilization with his head rather than his heart. The Indian way of knowledge is different: one spends a lifetime learning about one's inner self as an individual and about one's place in the grand design."

"The essence of the Indian approach to life is that the Indian adapts his needs to his environment, rather than forcing his environment to conform to his needs."

At the Indian Cultural Center, areas for each of Alberta's 42 Indian bands are arranged in a circle around a symbolic offering pole. The dominant culture is represented by an irregular "growth" on the outside of the circle.

Mr. Cardinal is a member of the Royal Architectural Institute of Canada. He studied for seven years at the University of Texas--"as far away from Canada as I could get at that time"--and is presently designing the Grande Prairie Regional College.



Each of Alberta's 42 bands is represented in one of the inner circles surrounding the central offering pole. The 8 language groups are represented in larger circles just

Adjacent to our language and conference areas, the combined resources provided by recording, teaching, and communication facilities will be located.

Members of each band fluent in our language, and learned in our indigenous culture and way of life, and the more specific aspects of history, religion, and philosophy, will be our teachers.

Each participant will learn, as did our forefathers, the true meaning of our individual group membership. We will realize our own intrinsic value, the value of our group, and our own reason for being. Here, the sense of

history, of the thousands of years of being part of this land will become part of us and make us proud and confident in our new task.

Here we will develop an understanding of ourselves, and understanding of all our people and feel the necessary contribution that we as individuals can make to the dominant society, indeed the world at large. We will emerge proud, strong, and ready.

For group instruction and interaction all systems of communication will be employed. The

area will become the resource centre and instructional material centre for the language group.

Every aspect of the culture of the language group will be recorded and documented for cultural education in our future.

Also we will include museums dedicated to preserving the meaning, history and culture of our indigenous people. The wealth of knowledge and understanding gained from thousands of years of living in sympathy with nature will be recorded and documented for all our people, and the immigrant culture.

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... the places where the poor people drink ...

Many Laws.

Metis Association of Alberta; Canidis Foundation

In our alienated Alberta society it is possible to pick out a few groups that are floating in an especially frightening limbo. One such group has to be comprised of those few white people who have decided that they have had enough of the exploitative, therefore affluent white culture, and so spent their lives seeking out other groups with whom to identify. In most cases, these groups reject them.

One such person is Ron Christiansen, the person who illustrated, and helped edit the civil rights manual for Indians, *Many Laws*. When Ron was back east, he was in the bougeois pink of things, playing football, getting more than his share of chicks, going to his pick of parties. But then he got sick of it all, and left Thunder Bay to work with the Company of Young Canadians in the North. He lasted until the infamous C.Y.C. witch hunt that got rid of all com symps and subversives.

Now married and with one child, Ron lived on the red side of poverty for a couple of years and in absolute despair. It was during this period that he did his work on *Many Laws*.

Another especially alienated group in Alberta has to be the Metis. Neither white nor Indian--they are not legally identified as Indians, and white man certainly does not accept them into his society.

Many Laws is produced as a project of the Metis Association of Alberta. It was written by Christine Daniels, the wife of Stan Daniels, who was for the longest time the President of the Association. Also helping were Brian Thompson, Dorothy Daniels and June Stifle. It was published under a grant from the Canidis Foundation, and all proceeds from its sale go to the Metis Association.

For the Indian or Metis who comes into the large city, the book is eminently practical; It explains in very few, simple words and with the help of appropriate pictures what they should do when arrested, or asked to sign their life away at the hands of some white bureaucrat. It also smashes some of the white myths about Indians with which Indians have been propagandized. These include such lies as Indians are naturally promiscuous, drunk, dishonest, theiving, ad nauseum.

Besides the above practical aspect, the book is beautifully done. Every page of a few simple poetic sentences is opposed to a colourful picture that illustrates the point. The two combine to make powerful poetry.

It is very skimpy on printed word--the Indians don't have legal minds that come from long associations with print and the linear thought it produces. The pictures tell the whole story. One page, for instance, has the words "There are rich people who drink..." and shows well dressed businessmen in expensive surroundings engaged in a brawl. You flip the page to see the words "Then there are

the places where poor people drink..." accompanied by a picture of a dingy bar with its surly bar tender and of course, an Indian grabbing a poor labourer by the shirt.

The whole book offers an enjoyable reading experience and is well worth the purchase price of about \$2.50.

The Unjust Society
Harold Cardinal;
M. G. Hurtig Ltd.

The Only Good Indian
ed. Waubageshig;
new press

by Dennis Zomerschoe

The two books here are a plea and a warning; a plea to let the Indian go his own way, and a warning of what will happen if the white man continues to discuss the Indians' future in terms of, "Indian people must be persuaded..."

The books (*The Unjust Society*, *The Only Good Indian*) are a decidedly angry revolt against this paternalistic attitude. How, one of the

authors postulates, can we accept the white man's guidance on the basis of his past record? Police brutality, incompetent bureaucrats, legal incongruities, destructive educational systems, racial discrimination, ignorant politicians, and a largely ignorant white population are among the more specific problems with which the Indian has to contend.

The Only Good Indian is an attempt to outline the directions toward which the Indian is moving. One of the primary issues that arises out of this (also *The Unjust Society*) is that of identity. It is understandable that the Indian is in search of something more desirous than white culture; yet he also seeks to escape the myopic confines of reservation culture.

Why, one might ask, is the Indian so insistently against assimilation? Why will he not define his identity in terms of white culture?

After all, is modern technological civilization not the wave of future? Perhaps if we examined more closely the workings of our own society, we might understand the Indians' reluctance to join it.

The way of life for the Indian is culture and religion. White society, with its penchant for commercializing all that can be commercialized, treads down the human values of native religion and replaces these with profit-making based on greed, competition, and discrimination. For the Indian, this means that often he has had to subvert any sense of being Indian that he had except the knowledge that he had to justify his existence on the white man's terms.

After all, we superior white people must convince the Indian that we know what's best for him. He must be persuaded that technocratic civilization is very desirable. Therefore, the Indian must learn to be 'desirable', to maximize his 'exchange value' (at the cost, mind you, of use value for himself except what white society approves of), to learn to become a 'nice package', and so on. We somehow are disturbed at his refusal to conform, become hostile, demand conformity, etc.

Critics of these books have been critical of the 'unrepresentative' nature of their content, the lack of 'balance'.

This is rather odd, considering the constant wailing by Canadians about the need to preserve the richness of our ethnic heritage.

Perhaps the white man needs to stop and realize that he, too, can learn from the "noble savage".

more

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On Wed. Nov. 3, Edmonton Highschool students will leave their classes and assemble at 2:00 p.m. at the Federal Bldg. Campus students will rally in

Tues., Nov. 2 at 12:30 p.m. in S.U.B. Theatre and 8:00 p.m. in Tory LB1 Ben Metcalfe, Green peace crew member will speak. Admission free. The forums are sponsored by the Coalition to Stop the Amchitka Blast.

